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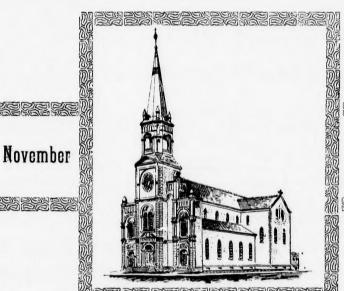
RIGHT REV. JOSEPH EUGENE GUIGUES, O.M.I. ${\rm First\ Bishof\ of\ Ottawa}.$

OF THE

* * DEDICATION * * *

OF THE

New St. Joseph's Church,



18th, 1893.

WILBROD STREET, CORNER CUMBERLAND, OTTAWA, ONT

OTTAWA:

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♣ J. THOMAS,

Archiepiscopus Ottawiensis.





MOST REV. J. T. DUHAMEL, Archbishop of Ottawa.

Chancellor of the University.

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HE growth of the Catholic Church in Ottawa is so inseparably connected with the growth of the city, that to describe the great strides by which our religious institutions have advanced to success and prosperity is to depict the speedy manner in which the now stately Ottawa has changed from the primitive backwoods settlement to the beautiful city it now is.

Sixty years ago Bytown was a scattered hamlet, consisting of a few roughly hewn log houses. The canal then building, to connect this city with the Great Lakes, had attracted hither a large number of workmen and the usual quota of tradesmen and merchants. Soldiers too were engaged in the construction of the canal and

bridges and as time progressed and the work of canalling was finished, these sturdy pioneers, attracted by the beauty and availability of the site and the many advantages to be found in this fertile section of the country, at once did what has been so often done in this new country of ours: they determined to make a home for themselves.

Thus was Bytown (so called after Colonel By, of the Sappers' and Miners' corps), settled by a sturdy and courageous lot of men, anxious to devote their strength and energy to the building up of the new city. The water-power and the limitless supply of lumber, attracted hither woodsmen and bushmen, and thus was laid the foundation of that lumber business, which has since made Ottawa famous

among the lumber markets of the world.

It is but natural to suppose that in such a motley multitude as first sought homes in Bytown, were to be found men of all nations and religions, and so it proved; Irishmen, Scotchmen, Englishmen, and Frenchmen, worked shoulder to shoulder, in the forest primeval. The new settlers, though perhaps lacking in some of the beautiful virtues of religion, too seldom met with in lumber camps, yet always showed the manly, noble virtues of courage and sympathy, lending a helping hand to the distressed and with a large-hearted sympathy and benevolence, peculiar to their rough and ready class of men, ever giving the right hand of fellowship to all comers. Soon, however, Mother Church, ever the leader in true progress, sought the unploughed religious field of Ottawa, and almost in its opening hamlet days, established permanent missions. Ere long the beautiful chant of the Holy Catholic Church was heard in all its sublimity and simplicity, where before nothing but the roar of the "big kettle" and the woodman's axe disturbed the stillness of the virgin Mass was first celebrated in Ottawa in 1827, and it is a noteworthy fact that the same year also ushered into this mundane sphere the first of Ottawa's native children.

Bytown was then a portion of the diocese of Kingston and remained so until

1848, when the increasing numbers of the faithful justified the Holy See, in subdividing the old diocese, and from the younger of the branches, has since grown the mighty archdiocese of Ottawa.

Church-building may also be taken as an excellent index of the growth of Catholicity in this section. In the rude beginning, wood so plentiful around here, was exclusively used in building, and the first church was accordingly of that material. The next was of stone, but bare and devoid of ornament. Soon two or three churches less unworthy of their object, were erected, but still displaying that absence of all attempt at architectural display necessarily characteristic of new countries, where utility, stern necessity and not aesthetic taste govern. But now a change shows itself; the opulent Ottawa of the present with its numerous Catholic population, no longer compelled by necessity and want, to rush up cheap and flimsy structures, erects churches of rare taste and beauty. Not the least of these is the edifice of which we present a cut in this number, the beautiful new St. Joseph's Church which is to be opened early in November.

Let us pause to make mention of that indefatigable band of workers, the Oblate Fathers of Mary Immaculate, who, leaving home and friends in the old country, came to this new and rough land of ours and here identified themselves with the development of the country. The first of this band of workers were the Rev. Fathers Telmon and Dandurand. The latter became resident priest in Ottawa in 1846. Father Molloy, from Ireland, and Father Guigues, shortly after created first Bishop of Ottawa, followed. These humble laborers in the Lord's vineyard won for the Church a sound footing in Ottawa. Seeing the necessity of an establishment in his diocese where higher education would be imparted, the Right Rev'd Bishop Guigues founded, in 1848, an educational institution which has since developed into the famed University of Ottawa. The growth of the University is likewise emblematic of the growth of the Church here. Humble in its beginning it has made giant strides on the road to success, and from the beginning, in 1848, with about 30 students, it has now become the Catholic University of Ottawa with upwards of 500 students from all over the continent. With fully equipped departments and an efficient teaching staff it has made a name for itself among its sister institutions. The Rev'd Father Guigues was created Bishop in 1848 and died in 1874. He left Ottawa a large and flourishing diocese, and was succeeded by the Rev. J. T Duhamel.

The progress of the diocese during the past eighteen years, under the wise guidance of Mgr. Duhamel, inspires gratification and astonishment. Churches, and schools have sprung up with a rapidity which recalls the history of the spread of the true taith in the early centuries. The Bishop of Ottawa was, seven years ago, raised to the rank of an Archbishop, and is now the first pastor of over 150,000 sincere Catholics, whose spiritual wants are ministered to by over 100 priests, religious and secular. Even an unobserving visitor to the Capital of Canada. must be struck by the number, and importance of the Catholic institutions in this city. Besides the University of Ottawa enjoying the highest privileges conferrable by Church and State, the Catholic establishments include two convents, attended by hundreds of pupils from all over Canada and the States. The Catholic schools of the city have a daily attendance of about 3500 children. From Parliament Hill, may be seen eight large and stately Catholic Churches, the General Hospital, two Homes for poor and orphans, attended by the Grey Nuns, and several schools and residences of the Christian Brothers. Within a few minutes drive from the centre of the city are the Capuchin Monastery, and the scholasticates of the Fathers of Mary and of the Oblate Fathers, all three large and imposing edifices.

See, in sub-

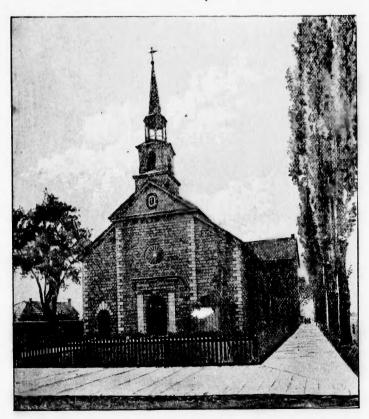
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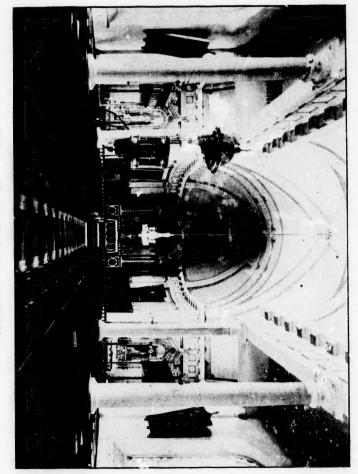
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OLD ST. JOSEPH'S.



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The confidence of our present first pastor has retained the Oblates in the diocese, and to a certain extent, they are now reaping the rewards of their first endeavors. Ottawa is at present the largest centre of their order on the continent, and in late years, besides completing the University, they have built a large and handsome House of Studies for members of their order. St. Joseph's parish, of which the Oblates have the direction, was established in 1857. Father Trudeau was the first paster. He was followed by Father Guillard, who was succeeded over twenty-five years ago, by the present pastor, the saintly Father Pallier. The latter name is synonymous with all that is good and noble in God's priesthood; a noble high-minded man, Father Pallier is a specimen of the accomplished gentleman, one that "La belle France" has sent to this country to round the corners of our native uncouthness by the refined influence of his presence. Long may his venerable form be seen in the sacred precincts of the stately Church which he has worked so hard to build.

THE OWL, OCTOBER, 1893.



St. Joseph's Church.



IE old St. Joseph's Church was built in 1857 and being found inadequate to the requirements of the parish, transepts were added later on. It continued to be the home of all the Catholics of the parish until 1889, when the French speaking element, who had become very numerous, were constituted into a separate parish, that of the Sacred Heart, and St. Joseph's became the parish church of the English speaking Catholics exclusively, under the ministration of their venerated pastor, Rev. Father Pallier, O.M.I.

Though the old church had not much architectural pretensions, there were many endearing associations connected with

its hallowed walls, and it was not merely the desire for modern improvement, but stern necessity which caused its abandonment. It had for a long time shown signs of weakness, particularly in the transepts, but in 1891 it became so evidently dangerous that the authorities of the University of Ottawa, under whose direct charge the parish is, decided to rebuild. This decision having been ratified by the superiors of the order, on the Rector, the Rev. J. M. McGuckin, O.M.I, devolved the largest share of the onerous task, and that success has crowned the undertaking is largely due to his indefatigable zeal.

Accordingly Mr. Wm. E Doran, architect of Montreal, was commissioned to prepare designs for the new building. His plans were accepted and contracts being given out, the Faculty lent their beautiful University Chapel to the worshippers of St. Joseph's, and in February, 1892, the old church was demolished to make room for

the new.

Actual work on the new edifice was commenced in April. Foundations, which by every one were admired for their solidity, began to arise, and on the 26th of June following, work was so far advanced that the corner stone of the tower was solemnly blessed and laid with the proper rites and ceremonies by His Grace Archbishop Duhamel. The building was roofed in by December of the same year. The interior preparation was pushed on so that the plastering was commenced early this spring, and the new St. Joseph's now stands complete, ready to be dedicated to the service of God under the invocation of that great saint. That the whole work was carried on without accident or mishap of any kind is doubtless due to his protection.

The style of the building is Roman, of the period when Christian architecture had asserted itself as distinct from classical. The architect has endeavored to develop this style in accordance with modern requirements, and, we think, has

succeeded, notably in the introduction of the belfry and spire.

The building is constructed of Hull limestone, the quoins, pilasters and dressings being fine chiselled, form a pleasing contrast with the rock-faced ashlar; the facade is very effective, rising in gradations flanking the tower; the pediment of the main doorway contains the arms of the Oblate Order, and in the frieze is the

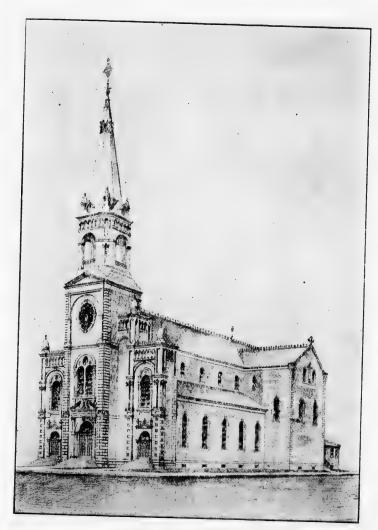
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rest Hya Co. Bro und Otta were beer inscription, "Ite ad Joseph quem constituit Deus Dominum Domus Suae." ("Go to Joseph whom God has constituted guardian of his home.") Our illustration presents a view of the front and of the side facing Cumberland street. The dimensions are as follows: Length 192 feet; breadth of front 75 feet, width across

transepts 105 feet; height to top of cross 192 feet.

The interior has a height of 60 feet in the nave and transepts, which are barrel vaulted, and presents a harmony of design rarely excelled. Being finished in plaster, the architect seems to have recognized that any overloading with ornament would be meretricious, and to have contented himself with form and molding, almost the only casting being the capitals of the nave columns in which are blended angelic reliefs with the classic acanthus and volutes. A noticeable feature is the arcaded cornices under the clerestory and in the springing of the semi-domes of the apse and transepts; this also appears in the organ screen and other woodwork. The Church is eminently designed for fresco painting and no doubt will some day be decorated in the highest style of art, in the meantime the water-coloring has a pleasant effect. There have been preserved in the lateral walls ten beautiful stained glass windows, taken from the old church. The old altars and pulpit have also been used, but are intended to be only temporary. The Church has a seating capacity of 1,100, but at present the transepts are left without pews. The organ was built by Casavant Bros., of St. Hyacinthe, Que. It is a powerful instrument, including all the specialties for which this firm is noted. The motive power is electric, and is arranged in such a manner as to permit the accoupling of Chancel organs.

The masonry was built by Prenoveau, Turcot & Martineau, of Montreal. The rest of the work was undertaken by Paquet & Godbout, of Montreal and St. Hyacinthe, the sub-contractors being, for roofing and spire, the Montreal Roofing Co.; for plastering, Kearns & Bennett, of Ottawa. The heating has been done by Brother Normand, O.M.I., who has also had the general supervision of the work under the direction of the architect. The painting was done by M. E. Dailey, of Ottawa, and the roof cresting by J. R. Smith, Ottawa. The architect's estimates were seventy thousand dollars, and the work, including the organ, pewing, etc., has

been kept well within this figure.



PARDUHIAL ORDO.

SUNDAYS.

1. Masses: 6:15, 8 and 10.30. 2. Sunday School: 2 pm. 3. Vespers: 7.15 p.m.

WEEK DAYS.

I. Musses: 6, 6.30 and 7.30. This last Mass will be at 8 a.m. during Lent. HOLIDAYS.

1. Masses: 6.15, 8 and 10.30. 2. Benediction: 7.15 p.m.

CONFESSIONS.

- From 2 to 6 and from 7 to 10 p.m. on all Saturdays, on the eve of the first Friday cf the month, and on the eves of Holidays.
 - Every morning before or after the different Masses.
 In case of necessity, at any time.

MARRIAGES.

- Marriages should be celebrated in the morning, and if possible, with a Nuptial Mass.
 - 2. Otherwise, by special arrangement with the Pastor.
- 3. Confession and Communion should precede the Sacrament of Matrimony.

SICK CALLS.

- 1. Notice should be sent in before 9 a.m.
- 2. Cases of sudden sickness are, of course, exceptions.

FUNERALS.

- Requiem High Mass must not be later than 9 a.m.
 For afternoon funerals, see the pastor.
- 3. The "Month's Mind" takes place on the thirtieth day after the death or the burial.
 - 4. The Anniversary Mass, one year after the day of death.

SOCIETIES.

- 1. The members of the St. Vincent de Paul Society meet every Sunday after High Mass.
- 2. The Society of the Holy Rosary: the first Sunday of the month at 3 p.m 3. The Children of Mary: every Sunday, except the first of the month, at 3.30 p.m.
 - 4. The League of the Sacred Heart: the last Sunday of the month at 4 p.m.

5. The Holy Family Society: the principal feasts of the Blessed Virgin Mary.

REV. J. McRORY, O.M.I.,

REV. A. PALLIER, O.M.I.,

Curate.

Pastor.

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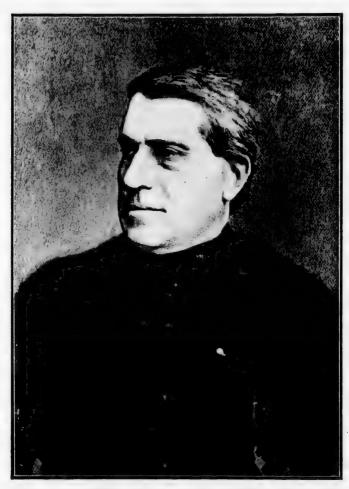


July, 1847, the Right Rev. Joseph Eugene Guigues was consecrated first Bishop of Bytown. During the first month of his episcopate he established the College of Bytown, placed it in charge of the Congregation of Oblates of Mary Immaculate, and gave it for its first home, a humble structure fronting on what is now Church street. This was the cradle of the present University of Ottawa. Among its 65 first students were Archbishop Duhamel, J. Curran, Q. C., M. P., Solicitor-General and Honore Robillard, M. P. On May 30th, 1849, an act of Parliament was passed (12 Vic., Cap. 107), incorporating the College of Bytown. From 1852 to 1868 the College received annually a small money grant from the Government, on condition that at

the opening of each session it should lay before both branches of the Legislature an official report of its condition. In 1853 new quarters were taken up in the building to-day occupied by the Christian Brothers, on the corner of Sussex and Church streets, and the Rev. Joseph Tabaret, O.M.I., was installed as head of its administration. For the next thirty-three years the biography of Father Tabaret is the biography of Ottawa College. In 1854 Bytown became the city of Ottawa, but it was not until 1861 that the College of Bytown legally changed its name to that of the College of Ottawa. Father Tabaret was a man of immense energy and remarkable administrative ability. With very limited resources at his command, he built up the fortunes of his college with a rapidity scarcely to be looked for. In 1855 it was found necessary to provide increased accommodation for students, and a new building was erected at the corner of Wilbrod and Cumberland streets, on a site given by Mr. Louis Theodore Besserer. Bishop Guigues purchased additional lots, thus putting the college in possession of the whole block now enclosed by Wilbrod, Cumberland, Theodore and Waller streets. The stone structure, 84 × 40, erected at this time, was the nucleus of the present splendid University buildings. When the college entered its new home the School of Theology, previously conducted in the Bishop's Palace, became one of the departments of the College of Ottawa. In 1859 a new wing was built which, when completed, was larger than the main building. In 1861 a petition for changes in the act of incorporation was laid before Parliament. The reports contained in this petition state that during fifteen years of the existence of the college, thirty-six priests had been sent forth from its halls, together with numerous candidates for the other professions; the total number of students in this year was 135. In 1866 Lord Monck opened the first session of Parliament in Ottawa, and among the bills brought before the House was one to erect the College of Ottawa into a University, with powers possessed by similar institutions in the country. The bill met with violent opposition from some, but it found warm supporters in Hon. T. D. McGee and Hon. R. W. Scott. On the 15th of July, 1866, having passed both houses, it received the Governor-General's signature. Every year was now increasing the number of students. In 1872 the wing already built had to be enlarged, and in 1876 another wing had to be added. the building now being twice the original size. In 1879 the Right Rev. Joseph Thomas Duhamel, for five years Bishop of Ottawa, obtained a distinguished honor for the President of the Ottawa College, under whose guidance all his own studies, classical and theological, had been made. At his suggestion, His Holiness Leo

XIII. conferred the degree of Doctor of Divinity on Father Tabaret. The 18th of June, 1870, saw a gathering of old students from all parts of the country to witness the investiture of their beloved Preceptor with the Doctor's robes. Among the results of this reunion, was the foundation of six scholarships, which have educated many a deserving youth who might otherwise never have entered college. In 1883 Ottawa College counted two hundred resident and over one hundred non-resident students. In 1884 a spacious and beautiful scholasticate was built at the Rideau Farm for the students of the Congregation of Oblates, whose departure from the college was necessary to make room for the increasing influx. Still further accommodation being required, the main building was extended one hundred feet to the west and a western wing crected. While this was being done during the winter of 1884-85, a large frame building, containing gymnasiums, dramatic hall and reading room was burnt, and had to be temporarily replaced by a 50-feet extension of the central wing. This completed the buildings as they now stand, with a frontage of 350 feet, and three wings, having a depth of 110, 170 and 140 feet respectively. The central wing rises five stories above the basement, the other buildings four stories. In the basement are gymnasiums, dining rooms, kitchen and servants' rooms. On the first floor are reception and private rooms, recreation halls and infirmary. On the second floor, student's reading room, professor's rooms and library. On the third floor, study halls and class rooms. On the fourth floor, class rooms, laboratories, museum and dormitories. On the fifth floor, dormitories, The University chapel, a gem of Mozarabic architecture, occupies three stories of the original building: the Academic Hall, two stories of the western wing. The buildings are lighted throughout by the incandescent system, the machinery for the production of the light being contained in a neat stone building at the western end, wherein is also the steam laundry. The student's campus, originally quite spacious, had been occupied to a great extent by new buildings, so that it became necessary to purchase a new playing-field, at the end of Cumberland street. No sooner had all the improvements been completed than Father Tabaret, from whose brain they had come, was suddenly called away. His death on February 28th. 1886, was looked upon as a public calamity. His successor, the Rev. Ph. Provost, O.M.I., did not long survive him, dying in November of the same year. The Rev. J. B. Balland, O.M.I., then became acting-president till the appointment of the Rev. J. M. Fayard. O.M.I., in July, 1887. The College of Ottawa had long been the leading educational institution of Canada for Catholics of both French and English nationalities, when by a brief, dating February 5th, 1889, His Holiness Leo XIII, was pleased to erect it to the rank of a Catholic university, thereby giving it the same canonical status as Laval, Washington and Freiburg. The inaugural ceremonies took place in October of that year, and were the occasion of another grand gathering of the graduates scattered throughout the Dominion and the United States. At the same time a bronze statue of Father Tabaret, the first president, was unveiled on the lawn between the central and western wings. The statue is the work of Hebert, the talented young Canadian sculptor. A full account of those ceremonies was given in the commemoration number of The Owl, the University magazine, which, making its first appearance in January, 1888, has won its way to the first rank in college periodicals. The University of Ottawa, as now established, is empowered to grant degrees in theology, philosophy, law, medicine, arts, science and civil engineering. The course of theology embraces four years' study of dogmatic theology, moral theology, Holy Scripture, canon law, Church history and sacred eloquence; the course of philosophy; two years' study of logic, metaphysics, ethics, history of philosophy and political economy. The course of classics extends over five years; at the end of the third is passed the matriculation, and at the end of the fifth, the intermediate examination. Those desiring the degree of Bachelor

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REV. J. H. TABARET, O.M.I., D.D. FOUNDER OF THE UNIVERSITY.



REV. JAMES M. McGUCKIN, O.M.I., D.D. RECTOR OF THE UNIVERSITY.

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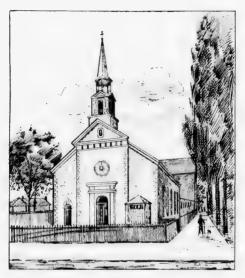
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of Arts must then take two years of philosophy and physics, though giving less attention to the former subject than candidates for the baccalaureate in philosophy. What makes the B.A. still more difficult to obtain, the candidate must pass examinations in chemistry and trigonometry, even though not desiring honors in mathematires or natural science. The scientific course is completed in three years; it includes the study of practical chemistry, both quantitative and qualitative analysis, minealogy, geology and physics. In the Commercial Course, book-keeping is studied for two years, and during the last year the students attend a business class, in which they acquire a practical knowledge of banking, commercial law, and all business requirements; although until a few years ago it was somewhat difficult for a student to pass the University matriculation examination without having made his previous studies at Ottawa College, now the University authorities have yielded to the desire for a uniform system throughout Ontario, so far as to accept the High School "leaving examination" in lieu of their own matriculation. They have modified their course of studies to enable graduates from the Provincial High schools to proceed without difficulty to graduation in the different departments of the University. The efficiency of the course of English literature does not require special mention; the excellence of the literary department of The Owl speaks sufficiently loud. In the natural science department, it is probable that no other arts students in Canada have access to so well appointed laboratories. The newest and most improved appliances for experiments in chemistry, mineralogy and physics are always at their disposal, and the fullest encouragement given to individual research. It is quite unnecessary to state that the students of the University of Ottawa receive an education which is thoroughly Christian; that they are taught that there can be no real conflict between science and revelation, as there can be no real conflict between truth and truth; that they are urged to the exercise of freedom of thought in the truest sense of the term; that they have carefully impressed upon them the correct definition of liberty, viz., full and entire freedom from all authority, but the authority of God. All this is included in the title of Catholic The Catholic University of Ottawa has not yet celebrated the University. semi-centenary of its existence, but its buildings have already quadrupled their original size, and the number of students has increased more than seven-fold. At the beginning of the scholastic year 1893-1894 it has in its courses of theology and philosophy about 100 students; in the classical course 200, and in its commercial course, 175, or a total of 475. In September, 1889, the Rev. James M. McGuckin, O.M.I., D.D., was appointed first rector of the University.

The Congregation of the Oblates of Mary Immaculate which has so well deserved of Canada and in particular of Ottawa; which has given to the Canadian Church a Guigues and a Tabaret; and has spared neither talent nor expense to make the University of Ottawa what it is to-day, will more zealously than ever continue to protect our promising institution. For the past ten years, the congregation has sent a chosen number of scholastics and Fathers to take various degrees in the Gregorian University at Rome; several of these brilliant young doctors have been given to the Ottawa University and have materially helped in raising the Faculties of Theology and Philosophy to their present high state of perfection. There are numerous indications that the other Faculties will, when established, be likewise ably supported and encouraged. The powerful blessing of the great Leo XIII now reigning, will not fail to prove fruitful. Catholic laymen, practising the various professions, will not, we trust, be slow to recognize the advantages of making the University of Ottawa a centre of Catholic learning, and the Catholic population throughout Ontario will undoubtedly emulate the noble example of their brethren in the United States, by generously supporting an institution, which must eventually prove the greatest bulwark of Catholic thought and science in the whole of this fair

and flourishing Province.



TWIN TEMPLES.

A ruined heap the builder stirred,
And from St. Joseph's Church of old,
As from the dross the molten gold
In yellow fountains flows,
Or, as East India's fabled bird,
A new St. Joseph's rose.

Near by a sinner bent his knee,

And a stained, crumpled sheet unrolled

That ten years' crimes and mis'ries told;

When the Arch-Builder's hand

Drew from the spiritual debris

A living fane more grand.

- The Christmas Owl, 1892,



PEMPLES.

builder stirred,
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REV. ANTOINE PALLIER, O.M.I. PASTOR OF ST. JOSEPH'S CHURCH SINCE 1868.



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THE CEREMONY OF THE BLESSING.

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HE Bishop, preceded by the Right Rev. Bishops, members of the clergy, according to their rank, chorus of chanters, attendants and servers, proceeds to the grand central portal of the Church, outside the building. Standing turned toward it, he says the following prayer:

Actiones nostras, quæsumus Domine, aspirando præveni et adjuvando prosequere; ut cuncta nostra oratio et operatio a te semper incipiat, et per te cæpta finiatur. Per Christum Dominum nostrum. Amen.

Assist, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended. Through Christ our Lord. Amen.

Then he begins the Antiphon:

Asperges me, Domine, hyssopo, et mundabor; lavabis me et super nivem dealbabor.

Thou shalt sprinkle me with hyssop O Lord, and I shall be cleansed; thou shalt wash me and I shall be made whiter than snow.

The chorus then chants the Psalm "Miserere." In the meantime, turning towards the right, they proceed around the exterior of the Church, the Bishop sprinkling the walls, above and below, with holy water, saying, "Asperges me, Domine, hyssopo," etc., as above.

Psalm L.

Miserere mei, Deus, secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper,

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui : et spiritu principali confirma me.

Docebo iniquos vias tuas : et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

Domine labia mea aperies: et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delect-

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum Deus non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

Tunc acceptable sacrificium justitiae, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Gloria Patri et Filio, et Spiritui Sancto, sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

Returning to the place where the procession began, the Antipinon "Asperges is repeated by the clergy, and the Bishop, turning towards the Church, says:

Oremus, Let us pray.

The Deacon answers:

Flectamus genua, Let us bend our knees

The Subdeacon responds: Rise up.

Levate.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou has made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Stirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise,

Deal favorably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever will be, world without end. Amen.

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Asperges says :

THE BISHOP:

Domine Deus, qui licet ccelo et terra non capiaris, domum tuam dignaris habere in terris, ubi nomen tuum jugiter invocetur: locum hunc, quæsumus, beatæ Mariae semper Virginis, et beati Joseph, omniumque sanctorum intercedentibus meritis, sereno pietatis tuæ intuitu visita et per infusionem gratiæ tuæ ab omni inquinamento purifica, purificatumque conserva; et qui dilecti tui David devotionem in filii sui Salomonis opere complevisti, in hoc opere desideria nostra perficere digneris, effugiantque omnes hinc nequitie spirituales. Per Dominum nostrum Iesum Christum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

O Lord God, who, although the heavens and earth cannot contain thee, art pleased to have thy dwelling on earth, in which thy name may be perpetually invoked; we beseech thee in honor of the Blessed Mary ever Virgin, and of St. Joseph and all thy saints, visit this place with thy benign clemency, and purify it by the infusion of thy grace from all defilement, and preserve it undefiled; and O thou who didst satisfy the devotion of thy beloved David, in the performance of his son Solomon, be pleased to hearken to our petitions and banish hence all spiritual wickedness. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

Having finished the prayers, all enter the Church proceeding to the high altar, chanting the Litany.

Litany of the Saints

ora pro nobis

St. James, St. John,

St. Thomas,

St. James,

	Littany of	
	Kyrie eleison,	
	Christe eleison.	
	Kyrie eleison,	
	Christe audi nos.	
	Christe exaudi nos.	
	Pater de cœlis Deus, miserere nobis,	
	Fili Redemptor mundi Deus, miserere	
	nobis.	
Spiritus Sancte Deus, miserere nobis,		
	Sancta Trinitas unus Deus, miserere, etc.	
	Sancta Maria, ora pro nobis.	
	Sancta Dei Genitrix,	
	Sancta Maria, ora pro nobis. Sancta Dei Genitrix, Sancta Virgo virginum, Sancte Michael, Sancte Gabriel, Sancte Raphael,	
	Sancte Michael,	
	Sancte Gabriel,	
	Omnes sancti Angeli et Archangeli,	
	orate pro nobis.	
	Omnes sancti beatorum Spiritum ordin-	
	nes, orate, etc.	
	Sancte Joannes Baptista, ora pro nobis.	
	Sancte Joseph, ora pro nobis.	

Omne sancti Patriarchæ et Prophetæ,

orate pro nobis,

Sancte Petre,

Sancte Paule, Sancte Andrea, Sancte Jacobe,

Sancte Joannes, Sancte Thoma.

Sancte Jacobe,

the Saints.	
Lord have mercy on us.	
Christ, have mercy on us.	
Lord, have mercy on us.	
Christ, hear us.	
Christ, graciously hear us.	
God the Father of heaven, have mercy	on us.
God the Son, Redeemer of the W	orld,
have mercy on us	
God the Holy Ghost, have mercy of	m us.
Holy Trinity, one God, have mercy of	on us.
Holy Mary, pray for us.	
Holy Mother of God,	
Holy Virgin of Virgins,	
St. Michael,	
St. Gabriel,	
St. Raphael,	
All ye holy Angels and Archangels	,
All ye holy orders of blessed Spirits	Pray for us
	V
St. John Baptist,	े ह
St. Joseph,	7
All ye holy Patriarchs and Prophets	us.
13. 13.4	
St. Peter,	
St. Paul,	
St. Andrew,	

Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,
Sancte Bartholomæe, Sancte Matthæe, Sancte Simon, Sancte Thaddæe, Sancte Mathia, Sancte Barnaba, Sancte Luca	St. Matthew
Sancte Simon,	St. Simon,
Sancte Thaddaec,	St. Thaddeus,
Sancte Mathia,	St. Mathias,
Sancte Barnaba,	St. Barnaby,
Sancte Luca,	St. Luke,
Sancte Marce,	St. Mark,
Omne sancti Apostoli et Evangelistæ,	All ye holy Apostles and Evangel-
orate pro nobis.	ists,
Omnes sancti Discipuli Domini, orate pro nobis.	All ye holy Disciples of our Lord,
Omnes sancti Innocentes, orate pro nobis.	All ye holy Innocents,
Sancte Stephane, ora, etc.	St. Stephen,
Sancte Laurenti, ora, etc.	St. Lawrence,
Sancte Vincenti, ora, etc.	St. Vincent,
Sancti Fabiane et Sebastiane, orate pro nobis.	SS. Fabian and Sebastian,
Sancti Joannes et Paule, orate, etc.	SS. John and Paul,
Sancti Cosma et Damiane, orate, etc.	SS. Cosmas and Damian,
Sancti Gervasi et Protasi, orate, etc.	SS, Gervase and Protase,
Omnes sancti Martyres, orate, etc.	All ye holy Martyrs,
Sancte Sylvester	St. Silvester,
Sancte Gregori,	St. Gregory,
Sancte Ambrosi,	St. Ambrose,
Sancte Gregori, Sancte Ambrosi, Sancte Augustine, Sancte Hieronyme, Sancte Martine, Sancte Nicolae.	St. Augustin,
Sancte Hieronyme,	St. Jerome,
Sancte Martine,	St. Martin,
Sancte Nicolae,	St. Nicholas,
Omnes sancti Pontifices et Confessores,	All ye holy Bishops and Confessors,
orate, etc.	All ye holy manops and comessors,
Omnes sancti Doctores, orate, etc.	All ye holy Doctors,
Sancte Antoni, ora, etc.	St. Anthony,
Sancte Benedicte, ora, etc.	St. Benedict,
Sancte Bernarde, ora, etc.	
Sancte Dominice, ora, etc.	St. Bernard,
	St. Dominic,
Sancte Francisce, ora, etc.	St. Francis,
Omnes sancti Sacerdotes et Levitæ,	All ye holy Priests and Levites,
orate, etc.	All as to be Mandagers I I I amples
Omnes sancti Monachi et Eremitæ, orate.	All ye holy Monks and Hermits,
Sancta Maria Magdalena,	St. Mary Magdalen,
Sancta Lucia,	St. Lucy,
Sancta Agnes,	St. Agnes,
Sancta Cecilia,	St. Cecily,
Sancta Agatha, Sancta Catharina.	St. Agatha,
	St. Catharine,
Sancta Anastasia,	St. Anastasia,
Omnes sanctæ Virgines et Viduæ, orate,	All ye holy Virgins and Widows,
etc.	All ye men and women, Saints of
Omnes Sancti et Sanctæ Dei, intercedite	God, make intercession for us.
pro nobis.	Be merciful unto us, spare us, O
Propitius esto, parce nobis, Domine.	Lord,
Popietus esto, parce nosis, Bomme,	Doid

Pray for us.

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ord,

sors,

Propitius esto, exaudi nos, Domine.

Ab omni malo, Ab omni peccato,

Ab ira tua,

A subitanea et improvisa morte,

Ab insidiis diaboli,

Ab ira, odio, et omni mala voluntate,

A spiritu fornicationis,

A fulgure et tempestate,

A morte perpetua,

Per mysterium sanctæ Incarnationis

Per adventum tuum,

Per nativitatem tuam,

Per baptismum et sanctum jejunium tuum.

Per crucem et passionem tuam, Per mortem et sepulturam tuam, Per sanctam resurrectionem tuam,

Per admirabilem ascensionem tuam, Per adventum Spiritus Sancti Par-

acliti, In die judicii,

Peccatores, te rogamus audi nos,

Ut nobis parcas,

Ut nobis indulgeas,

Ut ad veram prenitentiam nos perducere digneris,

Ut Ecclesiam tuam sanctam regere et conservare digneris,

Ut domnum Apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,

Ut inimicos sanctæ Ecclesiæ humiliare digneris,

Ut regibus et principibus christianis pacem et veram concordiam donare digneris,

Ut cuncto populo christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas,

Ut omnibus benefactoribus nostris sempiterna bona retribuas,

Ut animas nostras, fratrum, propinquorum, et benefactorum nosstrorum ab æterna damnatione eripias, Be merciful unto us, graciously hear us, O Lord,

From all evil, From all sin,

From thy wrath,

From sudden and unprovided death, From the deceits of the devil,

From anger, hatred, and all ill-will, From the spirit of fornication,

From lightning and tempest, From everlasting death,

Through the mystery of thy holy Incarnation,

Through thy Coming, Through thy Nativity,

Through thy Baptism and holy Fasting,

Through thy Cross and Passion, Through thy Death and Burial, Through thy holy Resurrection,

Through thine admirable Ascension, Through the coming of the Holy

Ghost the Paraclete, In the day of the judgment,

We, sinners do beseech thee to hear us,

That thou spare us, That thou pardon us,

That thou vouchsafe to bring us to true penance,

That thou vouchsafe to govern and preserve thy holy Church,

That thou vouchsafe to preserve our Apostolic Prelate, and all ecclesiastical orders in holy religion,

That thou vouchsafe to humble the enemies of holy Church,

That thou vouchsafe to give peace and true concord to Christian kings and princes, We beseech thee, hear us

That thou vouchsafe to grant peace and unity to all Christian people,

That thou vouchsafe to confirm and preserve us in thy holy service,

That thou lift up our minds to heavenly desires,

That thou render eternal blessings to all our benefactors,

That thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation, Ut fructus terræ dare et conservare digneris,
Ut omnibus fidelibus defunctis requiem æternam donare digneris,

That thou vouchsafe to give and preserve the fruits of the earth, That thou vouchsafe to give eternal rest to all the faithful departed,

thee, hear is

The Bishop, rising, chants:

Ut hanc Ecclesiam et Altare ad honorem tuum, et nomen sancti tui Joseph, purgare et benedicere digneris. That thou youchsafe to purify and bless this Church and Altar in thy honor and in the name of Saint Joseph.

When he says "Benedicere," he blesses, with the sign of the cross, the church and altar; then he again kneels until the Litany is finished. The chanters proceed:

Ut nos exaudire digneris, te rogamus audi nos.

Filii Dei, te rogamus audi nos.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe audi nos, Christe exaudi nos, Kyrie eleison, Christe eleison, Kyrie eleison, That thou vouchsafe graciously to hear us, we beseech thee, hear us.

Son of God, we beseech thee, hear us. Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

Christ hear us. Christ, graciously hear us. Lord, have mercy on us. Christ, have mercy on us, Lord, have mercy on us.

Then the Bishop standing, chants:

C. Cremus.

D. Flectamus genua.

S. Levate.

Præveniat nos quæsumus Domine, misericordia tua; et intercedentibus omnibus sanctis tuis, voces nostras clementia tuæ propitiationis anticipet. Per Christum Dominum nostrum. Amen.

Let us pray. Let us bend our knees.

Rise up.

May thy mercy, O Lord, be beforehand with us; and all thy saints interceding, may the elemency of the goodness anticipate our prayers. Through Christ our Lord. Amen.

Then the Bishop kneels at a convenient distance from the altar, and, signing himself with the sign of the cross, chants:

Deus in adjutorium meum intende:

O God, come to my assistance.

And Rising, the Chorus responds:

Domine, ad adjuvandum me festina.

O Lord, make haste to help me.

The Bishop continues:

Gloria Patri, et Filio, et Spiritui Sancto. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Chorus answers:

Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

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I. veni C. Oremus.

D. Flectamus genua.

S. Levate.

Omnipotens et misericors Deus, qui sacerdotibus tuis tantam præ cæteris gratiam contulisti, ut quidquid in tuo nomine digne perfecteque ab eis agitur, a te fieri credatur: quæsumus immensam clementiam tuam, ut quidquid modo visitaturi sumus, visites; et quidquid benedicturi sumus, benedicas; sitque ad nostræ humilitatis introitum, Sanctorum tuorum meritis, fuga dæmonum, angeli pacis ingressus. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

THE BISHOP:

Let us pray.

Let us bend our knees.

Rise up.

Omnipotent and merciful God, who hast bestowed so much grace upon thy priests in preference to others, that whatever in thy name is done by them fitly and well should be credited to be done by thee; we beseech thy immense clemency, that whatever place we are now about to visit thou mayst visit: whatever we shall bless, by thee shall be blessed; and at the approach of our lowliness, through the merits of all thy saints, may the demon be put to flight, and entrance given to the angel of peace. Through our Lord Jesus Christ, thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

Having said this, he begins the Antiphon, which is continued by the chorus:

Benedic, Domine, domum istam nomini tuo ædificatam.

Bless, O Lord, this house erected to thy name.

Then the following three psalms are chanted by the chanters and chorus alternately. In the meantime the Bishop, beginning at the Gospel side, passes through the Church, sprinkling the interior walls with holy water, saying:

Asperges me Domine, etc.

Thou shalt sprinkle me, O Lord, etc

Psalm CXIX.

Ad Dominum cum tribularer, clamavi; et exaudivit me.

Domine libera animam meam a labiis iniquis, et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi, ad linguam dolosam?

Sagittæ potentis acutæ, cum carbonibus desolatoriis.

Heu mihi! quia incolatus meus prolongatus est; habitavi cum habitantibus Cedar; multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus; cum loquebar illis, impugnabant me gratis.

Gloria Patri, etc.

In my trouble I cried to the Lord, and he heard me.

O Lord, deliver my soul from deceitful lips and a wicked tongue.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar; my soul hath been long a sojourner.

With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.

Glory be to the Father, etc.

Psalm CXX.

I have lifted up my eyes to the mountains, from whence help shall come to me.

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Levavi oculos meos in montes, unde veniet auxilium mihi.

Auxilium meum a Domino, qui fecit cœlum et terram.

Non det in commotionem pedem tuum; neque dormitet, qui custodit te.

Ecce non dormitabit, neque dormiet, qui custodit Israel.

Dominus custodit te, Dominus protectio tua, super manum dexteram tuam.

Per diem sol non uret te, neque luna per noctem.

Dominus custodit te ab omni malo; custodiat animam tuam Dominus:

Dominus custodiat introitum tuum, et exitum tuum, ex hoc nunc et usque in seculum.

Gloria Patri, etc.

My help is from the Lord, who made heaven and earth.

May he not suffer thy foot to be moved; neither let him slumber that keepeth thee.

Behold, he shall neither slumber nor sleep that keepeth Israel.

The Lord is thy keeper; the Lord is the protection upon thy right hand.

The sun shall not burn thee by day, nor the moon by night.

The Lord keepeth thee from all evil; may the Lord keep thy soul.

May the Lord keep thy coming in and the going out; from henceforth, now and for ever.

Glory be to the Father, etc.

Psalm CXXI.

Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.

Stantes erant pedes nostri, in atriis tuis, Jerusalem.

Jerusalem, quæ ædificatur ut civitas, cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini; testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio, sedes super domum David.

Rogate que ad pacem sunt Jerualem; ut abundantia diligentibus te.

Fiat pax in virtute tua; et abundantia in turribus tuis.

Propter fratres meos, et proximos meos, loquebar pacem de te.

Propter domum Domini Dei nostri, quesivi bona tibi.

Gloria Patri, etc.

Antiphon.—Benedic, Domine, domum istam nomini tuo ædificatam.

I rejoiced at the things that were said to me; we shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem?

Jerusalem, which is built as a city: which is compact together.

For thither did the tribes go up, the tribes of the Lord, the testimony of Israel, to praise the name of the Lord.

Because their seats have sat in judgment, seats upon the house of David.

Pray ye for the things that are for the peace of Jerusalem; and abundance for them that love thee.

Let peace be in thy strength; and abundance in thy towers.

For the sake of my brethren, and of my neighbors, I spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee. Glory, etc.

Bless, O Lord, this house erected to thy name.

Then, having returned to the Altar, the Bishop says:

C. Oremus.

D. Flectamus genua.

S. Levate.

Deus, qui loca nomini tuo dicanda sanctificas, effunde super hanc orationis domum gratiam tuam, ut ab omnibus hic nomen tuum invocantibus auxilium Let us pray.

Let us bend our knees.

Rise up.

O God, who dost sanctify places to be dedicated to thy name, pour forth thy grace upon this house of prayer, that the help of thy mercy may be felt by all

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MOST REV. JOHN WALSH, D.D. ARCHBISHOP OF TORONTO, ONT.

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ture miscricordire sentiatur, Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

who here call upon thy name. Through our Lord Jesus Christ, the Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. Amen.

THE CEREMONY OF THE BLESSING

- WILL BE PERFORMED BY -

THE MOST BEV. J. T. DUHAMEL, D.D.,

ARCHBISHOPLOF OTTAWA.

ASSISTANTS

VERY REV. J. M. McGUCKIN, O.M.I., D.D.,
RECTOR OF THE UNIVERSITY.

VERY REV. A. PALLIER, O.M.I.,

PASTOR.



PONTIFICAL HIGH MASS

- WILL BE CELEBRATED BY -

THE MOST REV. JAMES V. CLEARY, S.T.D.,

ARCHBISHOP OF KINGSTON, ONT.,

ASSISTED BY

Very REV. J. M. McGUCKIN, O.M.I., as Arch-Priest.

REV. WM. PATTON, O.M.I., as Deacon,

REV. JOHN McRORY, O.M.I., as Sub Deacon.

PROGRAMME OF MUSIC

AT THE ---

Blessing of the New St. Joseph's Church.

PONTIFICAL HIGH MASS, on which occasion the Choir of St. Joseph's Church, under the direction of Rev. N. Nilles, O.M.I., assisted by Mrs. Kearns, as Organist, will render a MASS BY BATTMAN.

I.	MARCHE SOLENNELLE Gounod Mrs. Kearns (Mrs. Bowes,
2.	Kyrie Soli and Quartette Mrs. Howes, Miss Cadieux, Mr. Tighe, Mr. M. J. Mahon.
3.	GLORIA Chorus and Trio Miss Philipps, Soprano. Miss Richardson, . Alto. Mr. Ed. Mahon, . Tenor.
4.	CREDO Chorus and Soli (Miss B. Cleary, Soprano. Miss A. Cleary, Alto, Mr. W. Brophy, . Tenor. Mr. J. P. McCarthy, Bass.
5.	INCARNATUS Solo and Duets \begin{cases} \text{Miss M. Mahon, . Soprano.} \\ \text{Miss Richardson, . Alto.} \\ \text{Mr. W. Brophy, Tenor.} \end{cases}
6.	Offertory Quam dilecta tabernacula tua Domine!
	Chorus, Solo and Quartette.
7.	SANCTUS Chorus and Quartette Miss T. Codd, Miss A. O'Connor, Mr. W. Brophy, Mr. M. J. Mahon.
8.	AGNUS Chorus and Duets Miss F. Connelly . Soprano. Miss K. Martin, Alto. Mr. W. Brophy, Tenoi.
9.	OFFERTOIRE in G Wely Mrs. Kearns
	EVENING SERVICE,
ī.	OFFERTOIRE IN Eb Wely Mrs. Kearns
	Sermon and Benediction of the Most Blessed Sacrament.
	(Mr.J.P.McCarthy,
2.	AVE VERUM Gounod - Quartette Mr. M. J. Mahon, Mr. Ed. Mahon, Mr. W. Brophy.
3.	O GLORIOSA DOMINA - Lambillotte Full Chorus.
	TANTUM ERGO in C. Minor - Lambillotte Full Chorus.
5.	Berceuse Grieg Mrs. Kearns.

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RS. KEARNS Bowes, Gadieux,

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I. J. Mahon,

Soprano,

Alto,

Tenor,

- . Soprano. . Alto, . Tenor,
- y, Bass.
- . Soprano. . Alto. . Tenor.
- a Domine!

Codd, O'Connor, Brophy,

- J. Mahon.
- . Soprano. . Alto. . Tenoi.
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McCarthy, J. Mahon, Mahon, Brophy. ll Chorus.

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MOST REV. JAMES V. CLEARY, S.T.D.,
ARCHBISHOP OF KINGSTON, ONT.

THE DEDICATION MASS.

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HE MASS to be celebrated to-day is that of St. Elizabeth, Queen of Hungary, with Commemorations of Sunday, 26th after Pentecost, and St. Pontianus.

THE INTROIT. Ps. 118.

Cognovi Domine quia acquitas judicia tua! et in veritate tua humiliasti me.

Confige timore carnes meas, a mandatis tuis timui.

Beati immaculati in via: qui ambulant in lege Domini.

Gloria Patri, etc.

I know, O Lord, that thy judgments are equity: and in thy trust thou hast humbled me.

Pierce my flesh with thy fear for I am afraid of thy judgments.

Blessed are the undefiled in the way who walk in the law of the Lord.

Glory be to the Father, etc.

The Choir then sings:

(The Kyrie Eleison.)

Kyrie eleison. Kyrie eleison. Kyrie eleison. Christe eleison. Christe eleison. Christe eleison. Kyrie eleison. Kyrie eleison. Lord, have mercy on us. Lord, have mercy on us. Lord, have mercy on us. Christ, have mercy on us. Christ, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Lord, have mercy on us. Lord, have mercy on us.

The Bishop then intones "Gloria in Excelsis" and the choir sings:

Gloria in excelsis Deo, et in terra pax hominibus bome voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater Omnipotens. Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God. Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art the Lord. Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The choir takes up the words of this angelic hymn, and sings the whole of it. When they have finished, the Bishop turns to the people and chants the salutation.

Pax vobis.

R. Et cum spiritu tuo.

Peace be with you. And with thy spirit.

The Bishop then sings the Collects:

ist Collect.

Tuorum corda fidelium, Deus miserat or, illustra; et beata Elizabeth precibus gloriosis, fac nos prospera mundi despicere, et cœlesti semper consolatione gaudere. Per Dominum.

Enlighten the hearts of thy faithful, O merciful God! and through the prayers of the blessed and glorified Elizabeth make us despise worldly prosperity and always enjoy heavenly consolation. Through Christ our Lord.

2nd Collect.

Praesta quaesumus omnipotens Deus; ut semper rationabilia meditantes quae tibi sunt placita et dictis exequamur et factis.

Grant we beseech thee, O Almighty God, that always meditating in what is right we may follow both by word and act what is pleasing to thee.

3rd Collect.

Infirmitatem nostram respice omnipotens Deus: et quia pondus proprie actionis gravat, beati Pontiani Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Dominum. Behold O Almighty God! our weakness and because the weight of our own infirmity weighs us down, may the powerful intercession of thy glorious Pontiff and Martyr Pontianus protect us. Through Christ our Lord.

The Choir responds " $\mbox{\sc Amen}$ " and the Subdeacon, standing before the Bishop, chants the Epistle :

The Epistle. (Book of Proverbs XXXI, 10-31.)

Who shall find a valiant woman? the price of her is as of things brought from afar off and from the uttermost coasts. The heart of her husband trusteth in her. and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night.

She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hand to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen, and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children

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rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

Choir answers: Deo Gratias.

Gradual. Ps. 44.

Grace is poured abroad in thy lips therefore hath God blessed thee forever because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully. Alleluia, Alleluia. With thy comeliness and beauty set out, proceed prosperously and reign. Alleluia.

Then the Deacon, having received a blessing, sings the Gospel.

Gospel (Matt. XIII, 44-52.)

In illo tempore dixit Jesus discipulis suis parabolam hanc : Simile est regnum cœlorum thesauro abscondito in agro: quem qui inven, homo, abscondit, et præ gaudio illius vadit, et vendit universa quæ habet, et emit agrum illum. Iterum simile est regnum cœlorum homini negotiatori, quærenti bonas margaritas. Inventa autem una pretiosa margarita abiit, et vendidit omnia quæ habuit, et emit eam. Iterum simile est regnum cælorum sagenæ missæ in mare, et ex omni genere piscium congreganti. Quam, cum impleta esset, educentes, et secus littus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione sæculi : exibunt angeli, et separabunt malos de medio justorum. Et mittent eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cœlorum, similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

At that time Jesus spoke this parable to his disciples: The kingdom of heaven is like unto a treasure hidden in a field: which a man having found, hid it and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like unto a man that is a householder, who bringeth forth out of his treasure new things and old.

The Choir answers: Laus tibi Christe.

The Sermon.

The preacher on this occasion is the

- MOST REV. JOHN WALSH, DD., -

ARCHBISHOP OF TORONTO, ONT.

After the Sermon the Bishop intones the Credo, which is continued by the Choir as follows:

The Nicene Creed.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de vero Deo; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, etpropter nostram salutem, descendit de cœlis, ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE, ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris: Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and our salvation, came down from heaven, AND BE-CAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father, and he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son: who together with the Father and Son is adored and glorified: who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Creed being concluded, the Bishop rises and sings:

Dominus vobiscum.

R. Et cum spiritu tuo.

Then singing "Oremus," he reads the Offertory, and recites the secret prayers after which he chants the: Preface of the Sunday.

C. Per omnia sæcula sæculorum.

R. Amen.

C. Dominus vobiscum. R. Et cum spiritu tuo.

C. Sursum corda.

R. Habemus ad Dominum.

C. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte Pater omnipotens, æterne Deus.

Oui cum unigenito Filio tuo et Spiritu

C. World without end.

R. Amen.

C. The Lord be with you. R. And with thy spirit.

C. Lift up your hearts.

R. We have lifted them up to the Lord,

C. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and salutary, that we should always and in all places, give thanks to thee, O holy Lord, Father Almighty, Eternal God.

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Sancto unus es Deus, unus es Dominus: non in unius singularitate Persona, sed in unius Trinitate substantiæ. Ouod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur aequalitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare qotidie, una voce dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli, et terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

Son and Holy Ghost, art one God and one Lord: not in a singularity of one person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost. without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying:

Holy, holy, holy, Lord God of hosts! the heavens and the earth are full of thy glory, Hosanna in the highest! Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

The chorus takes up the "Sanctus" and sings it as far as the first "Hosanna in Excelsis." The Canon of the Mass now proceeds, and after the elevation of the Host and Chalice the choir sings the "Benedictus," etc.

Before the "Pater Noster" the Bishop sings the closing words of the preceeding prayer:

- A. Per omnia sæcula sæculorum.
- R. Amen.
- A. Oremus. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

- A. Per omnia sæcula sæculorum. R. Amen.
- A. Pax Domini sit semper vobiscum.
- R. Et cum spiritu tuo.

- A. World without end.
- R. Amen.

A. Instructed by thy saving precepts, and following thy divine institution, we presume to say:

Our Father who art in heaven, hallowed be thy name; thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

- R. But deliver us from evil.
- After the breaking of the Sacred Host he concludes the prayer with—
 - A. World without end.
 - R. Amen. A. The peace of the Lord be always with you.
 - R. And with thy spirit.

Then bowing down and striking his breast, he says:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, give us peace.

Here the Bishop gives the "Pax," or kiss of peace, which is in turn given to all the bishops, clergy and choristers, according to their rank.

The choir sings the "Agnus Dei" while the Bishop communicates.

The Bishop then reads the Communion and chants the Post-Communion.

The Deacon of the Mass then turns to the people and chants the

Ite, Missa est.

Depart, the Mass is finished.

To which the choir responds:

Deo gratias.

Thanks be to God.

The Bishop then gives his solemn benediction:

- A. Sit nomen Domini benedictum.
 - A. Let the name of the Lord be blessed.
- R. Ex hoc nunc et usque in sæculum.

R. From henceforth now and forever.

The Bishop, making the sign of the cross upon himself:

- A. Deus in ajutorium meum intende.
- A. O God, come to my assistance.
- R. Domine ad adjuvandum me festina.
- R. O Lord, make haste to help me.

M

Then turning towards the people, he makes the sign of the cross over them, saying:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen. May Almighty God, the Father, Son, and Holy Ghost bless you. Amen.

The Bishop then reads the last Gospel and retires, preceded by his assistants.

L. J. C. et M. I.



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